

is "inappropriate for the theological enterprise." Marty agreed that the modern university must be a set of often competing constituencies, even though he discounted the American Academy of Religion's aim of "the objective study of religion" as a myth.

The various responses to Hennesey's talk clarified the difficulties of the entire history seminar. Although a secular, private university had sponsored the conference, the university's place in the discussion was uncertain. The seminar's participants were sure that the church had changed, and many were exceedingly worried that it would continue to do so to its loss. However, the seminar failed to determine the proper response of this or any university to change in the "Catholic world."

Robin Darling

Pastoral Care

In his address entitled "Toward a Catholic Vision of the City: A Protestant View," Donald Shriver presented two questions which served to frame his paper in relation to a catholic vision of the city. Both questions are necessary questions for the church—be it Catholic or Protestant. The first is the more general question: "What is our best hope for building a human society that is at once personally fulfilling and globally comprehensive?" The second is the question Shriver puts before the church: "What can the Church be and do to nourish an urban ethos where persons are cared for, from the least of them to the greatest of them?" With the last question in mind, Shriver presented three ecclesiological models.

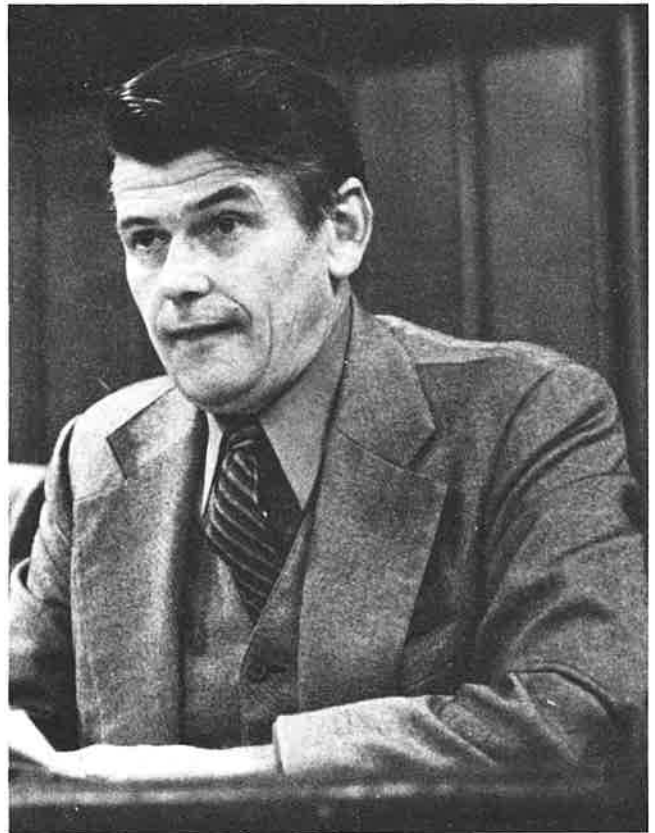
The three models: Catholic hierarchical society, covenant community, and the pietist model are suggested by Max Stackhouse's *Ethics and the Urban Ethos*. Shriver sees two advantages to the Catholic hierarchical society—its missionary imperative and an opening into human society from a connection to the ultimate. However, there are also disadvantages. Shriver fears that the institutional connection may become identified with the ultimate. Second, bureaucratic institutions such as church organizations ordinarily fail to meet the test of personal relationships between leaders and constituents. Third, one can be a good Catholic in formal ways which connect one very little with the local congregation, political community, or world politics.

The covenant community is more concerned for the faithful life in community of the follower of Christ, who is tutored by the Holy Spirit. For

Shriver, representative government is the watchword of the covenantal theory. The congregation is the sociological beginning of the church, but not its completion. Bureaucracy is seen as the derivative of the Christian movement in its locality and seeks to solve the divisiveness of localism. It is the rediscovery of the congregation as an instrument of mission and ministry. The major problems of this model are congregationalism and individualism. Both prevent this model from being catholic.

The pietist theory flows from a reading of the New Testament as a message and ministry of Jesus to individuals. There is a central regard for personal experience and personal authority. However, there is a protest against authority, and freedom is the center of its values.

Shriver calls for an urban ecumenism, a dynamic relationship between the three ecclesiologies in which each can enrich and serve the other *and* the community of persons. There are five resources for the creation of an "ecumenical church": first, the Bible; second, the possibility of experiencing neighborhood with small groups; third, the possibility of inviting others into such fellowship; fourth, an experience of God and dis-



Donald W. Shriver, Union Theological Seminary, New York City.

ipleship to Jesus; and fifth, hope. With these five and the will, the ecumenical church may be possible.

In his responding remarks, John Shea affirmed the three ecclesiological models that Shriver presented. He pointed out that in a system of thought having logical impulses, people begin to break out. His answer is to take a faith system which may be inherited and bring to it as much personal conviction as possible. During his presentation, Shriver observed that ethnicity as more fundamental to Catholicism is not automatic. Shriver saw that ethnicity and humanity are often in tension with each other, and the theological option must choose humanity.

Marjorie Tuite affirmed the ecumenical church as a possible answer to the city. Of the three ecclesiological models, the covenantal community was more important for the we-ness and the pietist model reminds us that the revitalization of cities does not always mean the revitalization of the people. She pointed out that an understanding of ministry must be included with the understanding of ecclesiology. Because of Tuite's strong emphasis on the central city, Shriver asked if an urban strategy concentrating on the city without attention to suburbia was not defective. Tuite granted that the Catholic Church was more suburban; however, she felt that the suburban church may not have the power to overcome localism that the urban church may be able to effect.

Emilie Townes

In his opening remarks Fr. Shea stated that he approached the subject of pastoral ministry as a practitioner and not as a theologian. But from his actual observations of himself and other ministers he has come to understand more clearly that there is an inseparable link between one's theological convictions and attitudes and one's style of ministry. The way a priest relates to priesthood will inevitably affect not only his attitude toward the priestly but toward other forms of ministry as well.

Theological reflection serves as a way of surfacing the underlying theological rationale of the ministry. To avoid this reflection is to run the risk of becoming a prisoner of one's theological assumptions. By coming to a deeper awareness of these assumptions, especially as they influence one's ministry, a person is able to "own" those assumptions. Theological reflection has become an essential part of pastoral ministry; this applies to groups as well as to individuals.

There were three major sections to Shea's

presentation. The first dealt with the question of theological reflection, what it is and what it does. In the second section a specific ministerial locale was identified and described. The third addressed the question of method: How do you do theological reflection?

What is theological reflection? In general it is becoming aware of faith attitudes and allowing these to influence decisions. These decisions in turn can have the effect of reinforcing theological values. In pastoral ministry theological reflection serves four important functions: (1) it uncovers motivational bases of actions; (2) it surfaces a general theological backdrop; (3) it develops a particular perspective on particular issues; (4) it brings ministerial identity to the forefront.

(1) When ministers discover what their deeper motivations are this discovery has the effect of "refreshing" them. Reflection "brings a personal center to bear on an activity", and taps deeper wells of spirituality from which a minister can draw energy.

(2) Theological backdrop refers to the general set of assumptions which underlie particular attitudes, values, ideas which a person has. Such a backdrop can be analyzed into four basic categories: God/humankind; Christ; Church; ministry. Individual understanding of these categories in relation to each other varies widely from person to person. One type of minister, emphasizing the transcendence of God, will tend to see Christ as a "messenger" from God to human beings. Such a person would stress the authority of the Church as sanctioned by God; ministry would be done *to* people. A second type of minister might describe Christ in more human terms— healer, liberator. The church would mean primarily the local, not the universal, church. Ministry would be *of* the people.

(3) A theologically reflective minister is more aware of a "specific perspective in particular areas." The Christian perspective provides a basis from which to critique the various forms ministry takes. Value clarification, transactional analysis, community organization, for example, are among the more well-known tools or "mediating ideas" which ministers have at their disposal. They use these, but at the same time, need to be critical of such tools. They are only the means toward the accomplishment of the mission of the Church.

(4) Theological reflection helps clarify the role of the minister. As ministry can become too much identified with the task itself, reflection can restore a wider, more profound, Christ-oriented perspective.